M2187
Monday, December 11, 1972
Barn
Group II

Mr. Nyland: I have a feeling as if we haven't had a meeting for a long time. It's very funny. Because we had lunch yesterday and I satisfied myself, even, by talking. Maybe because of last Friday we didn't have one, and of course then we didn't have questions and answers because Saturday was a kind of a philosophical discussion.

Tonight questions and answers, but I would like to make just a few remarks. The office is not quiet as yet—maybe because sometimes people have to make telephone calls and a few of them are there and discussing—I think we'll put a telephone outside. Since we removed the coin telephone of course it is maybe a little difficult, but I don't want interference with office work. And sometimes you cannot help it, but we ought to try to make the office itself much more of a quiet place. So, we'll see what we can do about it. I know that the problem is not easily solved. I think, at the same time if you do remember that this is the Barn and not just an office, maybe it will help you.

The second is, that I would like to remind those who answer tapes to answer them regularly; and also when we don't receive tapes from other places where they should send them, that we should check up on them so they could become regular ... and, as you know, I listen to such tapes and I also would like to divide them over the week so that then I don't get too much of an avalanche at certain times. It also includes—and I have said that before—those who happen to correspond with a few, that also their answers, if you can do it are answered regularly. I know it is a difficult thing, and many times there is perhaps not time or you're too tired. But if you make a special attempt for it, I think it will be beneficial.

The third kind of an announcement is, that I hope that this week we'll open the Bakery. As you know, the Bakery is a Group affair. The Group as a whole, I hope, will help us to see if we want a bakery or not, if the Group as a whole wants a bakery. This is a principle that applies to all Activities: Activities either belong to the Group, or they should not exist. If they have no

value for the Group totally, there is no particular reason to continue with any kind of Activity. Because if we make it in such a way that it becomes important for the Group as a whole, the Group will support. We're trying everything possible to try to straighten out different organization difficulties with the Activities. But you must also help, and I cannot forget time and time to mention the real requirement of a Group is the solidarity of the members; and that only can be based on what you expect the Group as a whole to provide, and that corresponds to a wish you have within yourself to utilize the Group for your own benefit of wanting to Wake Up.

So, that's all I had on my mind. And now—by rights, I think—it was Paul Ostrow who was supposed to ask the first question, or make the first statement. I hope he's here, but I'm reminded now a little of a meeting we had some time ago which has gone down in history as Paul Ostrow's meeting. [chuckle] As you probably remember, I started out by saying we're going to have questions-and-answers, and we will do this-and-that. Well, he started and it ended up by a whole meeting taken up by just one answer. Well, I promise you we won't do that again. But if Paul is here, he can ask his question.

Are you here, Paul?

Someone: He's not on the attendance list.

Mr. Nyland: Where is he.

Patrick Conty: He wasn't feeling well, Mr. Nyland.

Mr. Nyland: That's what I want to find out. Was he sick?

Patrick: A little bit.

Mr. Nyland: Oh. He's at the Guest House, Phyllis?

Phyllis Leavitt: No.

Mr. Nyland: No. Where is he.

Phyllis: He lives at Yerkes. He has his own place.

Mr. Nyland: Is someone taking care of him, or...

Patrick: He's all right. He was just tired.

Mr. Nyland: I see. You've seen him?

Patrick: Yes, sir.

Mr. Nyland: All right. Good.

Well, then we have the first question by someone else in line. Who has a question. Who wants to say something? Who has anything that they might consider a contribution to the Group,

or to himself.

Renie King: Mr. Nyland?

Mr. Nyland: Yah. You have to speak out loud, because the post is in the way between you and the mikes.

Renie: This is Renie King.

Mr. Nyland: Who is it?

Renie: Renie King?

Mr. Nyland: Yes.

Renie: Um, it seems like for some time when I was Working, it was like I was creating a state which I called simplicity.

Mr. Nyland: I don't hear it very well, Renie. If necessary, stand up and talk.

Renie: For some time, when I was Working I was creating a state which I called simplicity, and it was, um ... but I think I was creating a sort of an emotion, a feeling. And, uh, then there was a while when I couldn't Work and I'm just trying ... I'm starting to Work again—or trying to—and I recognize that feeling now, when I try to ... I try to Work and then that feeling wants to creep in. And, uh...

Mr. Nyland: You said 'wants' to creep in?

Renie: Well, I notice that it tries to be there—you know, that feeling does.

Mr. Nyland: Yah.

Renie: And, uh, anyway it seems to me like the right direction is not to have any feeling. Like sometimes it seems like what's right is to ... is like when it almost feels like there's no feeling in my heart, almost like it becomes cold. And, uh ... only it seems like it's just the absence of something that is ... I haven't yet created anything that way, but it seems like that's the way it should be, somehow.

Mr. Nyland: Well, you know, when one wants to Work, one always starts with a wish. So there is always a feeling regarding Work; it expresses itself in wishing to Work on oneself, so that part is not cold.

If you are looking for simplicity, I would not look. I would simply start by trying to Work in accordance with whatever you understand Work means, and that if it then is a little bit too complicated, then you say it ought to be simpler than that. But, you don't start out with simplicity. You start out, as I say, with a wish that you want to do something about yourself.

And after all, that's a very simple statement because I discover ... or seeing what I am in ordinary life, even, looking at myself and knowing what I am, even to the extent that at certain times I could give a very good description of myself of how I am and what I am made of ... and what I am thinking, what I am feeling—also, of course, what I am doing—in a very simple way unconsciously, a description of myself.

I would try every once in a while to make a little description as if you are going to write a book, an autobiography about yourself as a person. I have said it before: There was at the time a book published on Franklin Roosevelt—what manner of man he was—and I've used that phrase: "What kind of a manner of Man am I." I start with that; because it gives rise to a variety of different kind of thoughts about myself and certain statements, some of which I may not like or where I think there ought to be an improvement, and others that I can get along with and live with. But if I for some time have Worked and then, after a little while for some reason or other give it up and then I again get a certain impetus that I want to Work again, could you then define for yourself why you want to have that kind of a wish to Work? And that would make it really very simple; because there is a decision of some kind which you make and say "Now I would like to Work on myself," then go ahead and do it.

I hope you have not forgotten the simplicity of Work itself; of what is required for that, and that it is, as I say, it starts out with a wish, and the wish goes over into the creation of something that could help me and which I would like to define as 'I', and 'I' having of course certain attributes and then I don't wait anymore. Then, you might say, I start; because I have that wish and there is the desire that something in me could become Aware of me as I am, and sometimes I say as I am *now*—at this moment—and I think nothing really could be simpler than that.

But if it leaves you cold, you perhaps are talking about the beginning of an 'I' Observing Impartially, and that I' have compared every once in a while by saying that that kind of Impartiality is the acceptance of myself as if it leaves me cold. But that is only on the realm ... or on the level of that form of Consciousness, and from the level a little below in which I live and which I call' unconscious,' there has to be very definitely a desire for wanting to Work and that cannot leave me cold at all. That desire is very genuine, and I really wish to do it. Sometimes I say I wish to do it with 'all my heart' and I engage, then, in that particular pursuit of having my heart become interested in me and in my Work. I then also use a certain part of my mind and I use my body to become an object for Observation, so then it is complete.

Are you clear about that, Renie?

Renie: Well, when I was first in the Group, I had experiences which made things very clear for me.

Mr. Nyland: Well, then go back to the same experiences and see what made them at that time clear. I'm afraid at the present time it is not very clear.

Renie: No, it's not very clear.

Mr. Nyland: No. And so your attempt should be "What is really Work," and I have just now explained it for yourself. Will you take that to heart, and have a wish, and then see what attempts you can make?

Renie: But not try to stop feeling then, but to try to...

Mr. Nyland: Huh?

Renie: Not try ... not trying to stop the feeling then.

Mr. Nyland: No. Simply follow now what I have said. I have a wish to create something which could become Aware of me: That is Work.

You know what I mean?

Renie: Yeah, but it's just that I haven't had an experience like that.

Mr. Nyland: But go ahead, now, in this coming week. As long as you now know what you ought to do, then apply it during this week and don't argue about it.

Renie: Yes, sir.

Mr. Nyland: Arguing about a thing, makes it very complicated. If you are really after simplicity, you accept certain statements as an ABC, and then you try to apply it in your life.

All right?

Renie: Yes.

Mr. Nyland: Good.

Bill Hennigar: Mr. Nyland?

Mr. Nyland: Yah.

Bill: Could someone check the water running?

Mr. Nyland: Oh. Does it matter? You think it will...

Bill: It's a bit loud.

Mr. Nyland: Huh?

Bill: It's pretty loud. It's running...

Mr. Nyland: Turn it off.

Someone: No, it's in the bathroom.

Mr. Nyland: Oh, is it? Could someone turn it off, or see what is happening in the bathroom? Maybe it's leaking. [rustling noises]

Well, in the meantime think about your next question.

All right?

Who?

Jacques Hemsi: Mr. Nyland?

Mr. Nyland: Yah.

Jacques: It is Jacques.

Mr. Nyland: Who?

Jacques: It's Jacques.

Mr. Nyland: Jacques. Yes.

Jacques: I have a question about self-remorse, uh, I'd like you to say something about it if it is possible.

Mr. Nyland: Do you know what remorse is?

Jacques: I think so. It makes sense to me, Mr. Nyland—self-remorse—but I am not sure if I am maybe misunderstanding this.

Mr. Nyland: You tell me what you understand by remorse.

Jacques: A feeling that ... it's difficult to put in words. Maybe feeling that...

Mr. Nyland: Well, when one is remorseful, there must be something in you that fills you. What is that remorse as perhaps expressed, and sometimes emotionally: It is really that you are sorry, and remorse is that you are *very* sorry. So you have to be sorry about something, or you are disappointed about something you expected and did not materialize.

Jacques: Or maybe about being what I am, and seeing something that...

Mr. Nyland: About that I don't think you can be really sorry. If that what you are: You first have to accept you can be sad about the state, you can also be sad about having remorse ... but remorse has to do with an attempt or some form of activity where there was a failure, and then you're sorry about that attempt that it did not work out. So remorse about yourself is a consideration of that what you are, hoping and expecting, as a result of your Work that you are already applying, that that self will have changed in accordance with what your aim may have been.

You see, it must always apply to an activity. It cannot apply to a certain state because a state is only a description, but if the remorse ... the state of remorse is a result of an attempt I have made or a condition that has happened and which I now realize exists, then there is a reason for a remorseful attitude.

Now, when that is applied to oneself it means I have considered myself as I am and even in accepting it ... and afterwards considering that kind of a condition I did not like, or I think that that what I describe as myself is not suitable for a Man; if that is the result of certain activities I have done, I have a truly remorse about not having done what I should have done—or, perhaps that I did not know what I should have done, and it was based on ignorance.

Remorse of oneself always leads to an investigation of what has happened and why I am what I am, and that consideration we do in ordinary life with one's unconscious mind. Remorse is a feeling which will not allow me to sleep. In that sense, remorse—and remorse of oneself—is very similar to Anulios, and the question that I want to consider remorse of myself is dependent on an openness about myself wanting to accept the conditions as I find them. So true remorse always will lead to an attempt that I want to Wake Up.

Is that all right?

Jacques: I think so, sir. It actually came up in relation to the task you gave me, or about the task that you said two weeks ago. And this has been something, uh. rather different for me in that it really brought me to have to accept, at least as much as I could, the fact that I am unconscious. Every time I said to myself "No, no, you are not," you do not have the right attitude toward Work, I ... it brought me back to the fact that I have a life ... an unconscious life to lead and that... But at the times when I was able to make an attempt it was very clear, and, like, the atmosphere was very clear. And I had ... and then I came across, in All and Everything, about that self-remorse and how self-remorse makes the atmosphere around a person very tense and difficult for a 'I' to be present, and that's what brought my question.

Mr. Nyland: Well, did you have remorse?

Jacques: Yes, I think I did have remorse. But, what I could do about it I don't know.

Mr. Nyland: Well, as I said: Was that remorse connected with an attempt you made which was disappointing?

Jacques: Yes, sir.

Mr. Nyland: And did you then, judging by All and Everything, find that the state of self-remorse

was very difficult for any kind of Work?

Jacques: In as far as I understand this, yes, sir.

Mr. Nyland: If one continues to wish to accept oneself, your remorse will disappear. Because the remorse belongs always to the past, and that what has brought you to the present time, even a feeling remorse also has to be accepted as a condition of what you are. If that is fully accepted you are free from it, because you still have a chance to Work. It's only the thought of the self-remorse and continuing to think about that, that produces in you, of course, a certain desire to "If it only could have been undone, or that it would not have happened," and thoughts of that kind which of course will prevent you from Working now. But in the total acceptance of that what has happened and created, whatever condition it is, you are still a person who is living on this Earth in unconsciousness and having experienced that state of remorse; and making that statement for oneself and then, as I say, 'accepting' it will give you the possibility of saying: "If that happened in the past it need not continue, and now I wish to Work."

Jacques: Yes, sir.

Mr. Nyland: You understand?

Jacques: Yes, sir.

Mr. Nyland: That will give you freedom.

Jacques: Thank you.

Mr. Nyland: All right.

Phyllis Lehman: Mr. Nyland?

Mr. Nyland: Yah.

Phyllis: It's Phyllis Lehman.

Mr. Nyland: Yes, Phyllis.

Phyllis: I'm approaching an anniversary or milestone in Work.

Mr. Nyland: For what. Wait a minute. Huh? What kind of anni...

Phyllis: In time.

Mr. Nyland: What kind of anniversary?

Phyllis: I've been in Work now about five years—it'll be in the beginning of the year—and I want to know how to use this and how to approach it.

Mr. Nyland: You have been in contact with Work for five years?

Phyllis: Yes, sir.

Mr. Nyland: And you would like to celebrate it?

Phyllis: Not to celebrate it; to use ... to use this time to understand how to use it.

Mr. Nyland: Why do you choose five years.

Phyllis: Why five?

Mr. Nyland: Yes.

Phyllis: It seems like quite a hunk.

Mr. Nyland: It is. But, why would number six be different from number five—as a year. Perhaps that's exactly what you want to know.

Phyllis: Yes, I think so.

Mr. Nyland: I think it applies very much to what we say once in a while about birthdays, which is also like an anniversary: and looking back on what you have been and what has brought you to this particular five years period, that you then might have a wish to make the sixth year of a different kind.

I mentioned it yesterday, more or less: That if I wish to consider what might be the future and I realize what my past has been and I am not entirely satisfied with the way it has gone, in all probability it is because there was not enough of what I called yesterday a mixture of two forms of life. In the first place, of course, my own, which will continue if I don't do anything about it and my sixth year may be the same kind as the fifth year; but if I wish to have a future which is different, it is necessary to introduce, I called it, another 'form' of life: That is, the realization of the existence of my *inner* life when it could develop not in a natural way which has stopped, but in a supernatural way or an extraordinary way indicated by Great Nature giving me, at that time, not only information but actual substance to be able to change myself.

I do not know if I said that yesterday, but it starts out with a prayer. Because then the anniversary has a very definite meaning and I say, in this kind of a prayer, I will accept whatever the five years have been, I will admit to myself that I don't know really the reason why they have been and even that I say five years was quite a hunk. And perhaps looking at myself I can start accusing, in some way or other—or at best, even, to feel very sorry that not more changes have taken place—and that it seems as if my attempts during the five years have not been as intense, or certainly not as successful, as I may have wished. Based on that kind of an acceptance of myself then—as I am on such an anniversary—I would like to make the future different, but for that I need a very definite help. And I say then, in that prayer, I hope that in this coming year

there may be a possibility of being more open to the potentialities of my inner life, and I pray for having ... for wishing to have a strength to be able to distinguish, in my future year, between that what is outer appearance and manifestation, and that what is essential quality of mine; and that I want to give my essential life a certain chance to develop regardless of my outer life and my superficiality. That I will try to make my life as a whole less superficial and deeper as far as my emotions are concerned; particularly related to a development of my inner life, in which I must believe that it is made up of two things: The first is my ordinary feeling and bordering every once in a while on spirituality or the possibility of that kind of a development; and in the second place that I must allow my thoughts about my inner life to include a belief so that I know that there is ... that there is for certain for myself a potentiality which has to be opened and which has to be given room so that it can develop and become, as we say, actual. That, you might say, is the end of that prayer: I implore God—whatever He means to me—to help me in that kind of an effort.

When you do pray on an anniversary looking at a year ahead, let such a prayer simply be followed by a period of being very quiet regarding yourself, to see maybe that at that time you could become serious enough to swear on a stack of All and Everything that you wish your life to be different in the sixth year. That is a hope you express, and it forms within you, after a period of being quiet, a belief that it is possible. Then you will Work.

[Pause] You have to ask questions, you know.

Andrea Asti: Mr. Nyland?

Mr. Nyland: Yah.

Andrea: Andrea.

Mr. Nyland: Who is it?

Andrea: It's Andrea.

Mr. Nyland: Andrea. Yes.

Andrea: I have several different types of experiences, and I'm not sure which...

Mr. Nyland: Bill...

Andrea: ...are most important.

Mr. Nyland: ...you think the mikes will hear this?

Andrea: What?

Bill: No.

Mr. Nyland: That's better.

Andrea: What did you say?

Mr. Nyland: Speak like you say "What?" [Laughter]

Andrea: Uh, I want to know which of the experiences I have are most Impartial, and I could describe them if you want.

Mr. Nyland: Don't you have a scale for yourself?

Andrea: Yes.

Mr. Nyland: The word for the scale is 'identification.' The less identified you are, the more Impartial you are. So if you look back on the different experiences you have had, you measure it by the degree of identification that there was when you experienced it. It's not always easy, in going back, to know how much you were identified; but I think when there are several experiences, you can make immediately a certain selection of those that where you were less identified and those where you were more. And out of that, in keeping on thinking and considering, you can come to a conclusion that there is a certain experience in which you were less identified than any of the others.

Do you know what I'm talking about?

Andrea: I think so, but I want to make it exactly sure.

Mr. Nyland: No, that you have to figure out for yourself. No one will know how identified you have been, and you cannot even describe it. It would be quite easy if we could describe the intensity, even, of an emotion or any form in which, I say now, this identification or partiality could exist. But it is at the time when you experience it, that you might have a measure, as I say, of being 'identified.' Identified means that part of me becomes part of that what is outside and affects me. If it's a question of an emotion and I want to become Impartial, I try to withdraw all the energy that goes to the outside toward the object which arouses my emotion, to try to keep it within myself; and the more I now can prevent such emotional energy to go out to the object of that kind of experience, the better it will be for me to become more self-contained. In such cases it is very much as if you are in a barrel, and the barrel is the protection for you not to allow certain forms of energy to go out from you. The barrel protects you from influences from outside, but at the same time it also prevents energy from you to go out to someone else ... an object or even another person. But, you are the only judge about it. No one can tell you how much you can keep within yourself. So I cannot help you. Even if you mentioned the

experiences, you have to know it for yourself.

I will give you a certain indication; not basing it on experiences which already you have had, but by looking at certain things with which you have a certain familiarity, and, to some extent a desire for possessions. Maybe you own certain things to which you are attached. If you have, let's say, five or six of them and put them down on a table and you look at one, you remember when you may have gotten it, who gave it, how it happened to come to your possession, and what kind of thoughts or feelings there were associated with it. You look at the next and the other and all six, there is a very definite difference sometimes. Because you say "Oh, that's already old, I've forgotten about it, I didn't even know it existed anymore," your identification of course is very little at the present time. It may have been in the past, but at the present you do not care.

It is this question—of how much you do care for certain things, objects, or people: And you have no direct measure of comparing them, but you do know about a certain quantity of your own feeling—caring, in that sense—that goes out from you, in that way you will learn how much actual energy is leaving you whenever you have a certain object about which ... or for which you have an interest. It's a very interesting experiment if you want to do it, and it will really give you an insight into yourself.

But, you see, the question as a whole is quite theoretical. Because if it is in connection with Work and then Impartiality of course should play a part, you should not be satisfied until you have reached hundred percent Impartiality. And this refers, of course, to an Observation of yourself.

You understand?

Andrea: Yes.

Mr. Nyland: You see, I'm only talking about attachments to the outside world in order to establish for myself what is attachment. But when it comes to Work, it's a question of being attached to myself; and to become Impartial to myself and the acceptance of myself as I am, that is my problem, it has nothing to do with the different objects that I have, let's say, a certain 'interest' in. I say it is theoretical because that what is the practical application for yourself has to do with Work, so it is yourself that becomes the object.

Andrea: Uh-huh.

Mr. Nyland: All right?

Andrea: All right.

Mr. Nyland: Don't lose yourself, in other considerations, too much. A little bit goes a long way.

Andrea: Okay.

Mr. Nyland: Will we leave it at that?

Andrea: Yes. [pause] Well... [Laughter]

Mr. Nyland: Huh? Not yet? Is that an afterthought?

Andrea: What?

Mr. Nyland: Was it an afterthought?

Andrea: No, it was my first thought.

Mr. Nyland: Oh. [chuckles] Will we continue the conversation?

Andrea: Can we?

Mr. Nyland: Huh?

Andrea: Okay. I seem to have had an experience today with a dog...

Mr. Nyland: Wait a minute. Who are you, now.

Andrea: [laughs] The dog or me—yes ... uh, in which this kind of attachment went out...

Mr. Nyland: To the dog.

Andrea: Yes, and then the dog back to me. And in terms of manifestations, the dog as it were 'imitated' me and it was like there was something present to me, but I knew there really wasn't...

Mr. Nyland: Well, you want the dog to be present to you?

Andrea: No.

[cynical] Okay, Mr. Nyland.

Mr. Nyland: All right. So far, it's a little story.

Andrea: Yes.

Mr. Nyland: I'm still listening to your experience about Work, and application of that in your life.

Andrea: Okay. And then afterwards, realizing that kind of thing was not Impartial because of the feeling attached to it, I wanted to find out what was Impartiality there. And an experience happened which was as if someone had held up a mirror to me which seemed much more Impartial.

Mr. Nyland: No, my darling. If I want to find out Impartiality, I start with myself because that's where it applies.

Andrea: Yes.

Mr. Nyland: I know well enough how to become Impartial to anything that, as I've said before, 'leaves me cold'; and even if there are certain things that seem to have equal value, if I am a judge I have to judge about that what weighs heaviest or not.

But all of that is still skirming around ... skirmishing ... [chuckle] skirting. I have interest *in myself* in Impartiality, so I try to find certain states in which I am with my body where something of me can become Impartial. So I don't want in my ordinary life to apply these kind of ideas unless my body is in a very simple state which does not require much energy, and where there is a chance in ordinary life where the conditions are conducive so that I'm not affected by conditions of the outer world.

I try to find, in my life as I live it during the day, certain experiences in which I want to attempt to become Impartial to myself by means of this creation of 'I'. That's my problem, and I'm quite certain that there are many opportunities in my life in which I'm really not at all attached, even, to what I'm doing. Many things that I do do, I don't even know that I am doing. And when I talk about my habitual forms of behavior, or ordinary cliché of thoughts, or ordinary patterns that happen time and time again as far as my feelings are concerned, there are enough possibilities to bring them to the foreground, and then consider myself as an experie ... having an experience of any of such things which *used* to be habitual or used to be a cliché, but now I want to bring them to the foreground in order to consider myself as a reaction ... as reacting towards such things.

I start in the morning when I get up. There are already thousands of times that I would have a chance to Wake Up, as it were, in accordance with what we try to do. Hundreds of things that happen within ten minutes. But I first must say that I am unconscious, and I want to Work. Even if I sit on the edge of my bed and I want to Work and I say "Here I sit, and what is this..." and then I get up, at such a time when I want to get up there is nothing unusual about it and there is no particular reason why I should like it. The way I get up: I simply get up like usual, but this time I want to have an 'I' Observe me and become Aware of me, this body, getting up from the edge of the bed and starting to walk.

Those are the times I try to Work. Not with the dog.

That's it. Huh, Bill?

Bill: Yes.

Mr. Nyland: Okay.

side 2 Questions about Work. Try to understand what we try to do with these meetings. You have heard, you have listened, you have read, you have talked, we have talked many times about attempts, honest attempts to try to see what is meant by Work on oneself. And of course the assumption is that you have done it, that during this week you have thought about Work and felt maybe that it was necessary to do something in that kind of an application. That you have made attempts at certain times to create something that is unusual and which we call 'I' as a Conscious something—an 'Objective faculty,' we call it—to have to try to create it; to make it out of material which came from your thoughts and feeling but giving it, now, a life-form which is unusual for your mind even when your mind is functioning in an unconscious way. So that then you have—and *should* have, by this time—a great deal of such applications or attempts; and over a whole week, and being serious and wanting to find out about Work and having committed yourself to some extent, a Group of people of over a hundred ought to be able to produce some kind of a statement about such attempts. And that is why I say we talk about it: Because we want to have your experience. I want to know what effort have you made, or, has it just stayed as a little thought or a little bit of feeling, and then forgot about it.

Yah.

Richard Cohen: In my attempts to Wake Up, sometimes I'm able to create the kind of barrel, that you just spoke about—in terms of not letting outside influences take my attention—but the thing I have trouble getting past...

Mr. Nyland: No. The difficulty is already *not* so much that you prevent the outside influences not to reach you, the question of the barrel is, really, that things from you don't go out. The reason you will have difficulty is, there is already so much in you that can disturb you; that even if you close your ears and your eyes there is a great deal already in your mind and in your feeling, and those are the enemies. Not so much the continued influences from outside as impressions. Of course they will go on, and naturally when they are there they will affect you. But even if they are not there, there is, in you, a great deal of unconscious material, *that* really prevents it.

You see, if I want to make something that should function in my brain and I would like that to be Objective, the whole surrounding objects to it. It's quite obvious. Because it's an introduction of something so unusual for the brain that the brain is in danger ... and I've said

several times that the different departments of the brain functioning in a certain way—and they are more or less friends because they have seen each other already for a long time and they know how the formulatory works and how the pondering ability works—and all of that, and it's not danger, really, because each one has been assigned a proper place. So there is nothing unusual if anything unconscious comes in, but all of a sudden something else of an entirely different kind of nature seems to come in, and at that time that what is the surrounding looks at that and says: "What kind of a neighbor is this, what's he going to do."

You remember, I've talked about that several times. It's like a neighbor getting into a surrounding—suburban—and he starts to build a house or whatever it is—he rents a house that is empty—and he's quite different. This is what happens when I try to create something unusual in my brain and then ask that part—the little 'I'—to start to function. So it is not even moving in, but as the little 'I' starts to act ... to become active, and that affects the rest of the brain and says "What is he doing, can't he stay all by himself?" No, apparently not because he has to walk around the house and apparently he is busy with something; but what—what!—and the curiosity is aroused, and that is really the greatest enemy.

I can have situations of my daily life when I am not particularly interested in anything that happens around me. You know, I can walk around like a zombie and at such a time I don't take in any impressions—not to speak about—but when I start to Work on myself, all the other associations that I have had, they come to the foreground. And my feelings come in because they say "Why should I ... why should I even wish to Work?"—there's no reason for me really to Work—or my mind starts to oppose it, simply saying "But, why ... why go through that rigmarole of an Objectivity, I can do it just as well."

The fight between the devil and ... indicating temptations, you know—Mephistopheles, you remember, in Faust—or the question of being on a mountain and all the treasures of Heaven are shown. And your mind is quite convincing sometimes, and prevents you for a long time. Because it just is afraid... so it's only after quite some time—when the little 'I' starts to grow up and the mind itself starts to realize there is no danger and that, as a matter of fact, there may be benefit—that then they will turn around and become friends, and they will come and borrow a cup of Objectivity.

You see what I mean?

Richard: Yes. Sometimes my mind is willing, and I think my feeling is willing to agree with it

also—that I want to try to get past it—and sometimes I feel they don't disturb me as much. And what remains, though, is still this kind of familiarity with me as I know myself.

Mr. Nyland: I think it's right, but it's not only a mental question. You need help for your brain. To go against the brain or to try to get on the right side, always will remain a mental question which doesn't lift itself up from the surface. You need some other element with that, and you engage your body. Because when you engage your body in activity, you ask then—at that time when you wish to Work—part of your mind to help you, and that introduction into the mind then of something that becomes active without any danger to the other parts of the brain, that is helpful. You have to Work in that sense, and physically. You have to become active with your body. Then the accent is different; because then there is at least one part of the brain as one center and the other, as the body becoming passive in that sense, is already an indication of how much energy can go in that, and will throw the equilibrium in the right way.

Don't leave it to the mind. The mind is all right for a little while, but it will not help you for Work. Because, you see, in order to engage the body there has to be a wish in the first place that the body is willing to submit to being, you might say, 'Observed,' and that produces in me a desire to introduce also a little wish, this time related to the body and making the body really available for this kind of experiment. But having once this feeling aroused in connection with Work it is, then, easier to use that same feeling for the wish to continue, and that gives me the wish to continue to create an 'I' in order again and again go through the same round of the three different centers. That describes for myself, then, a triangle which is started by the wish ... corresponds to the wish in my brain to have an 'I'; corresponding to the creation of an 'I' which then in Awareness Observes my body, my body then being put to the test of having to submit to that kind of experiment; has to create the wish again in my feeling that that what I am engaged in is important. Then I continue to Work.

Richard: When the body is engaged in activity, how much can be permitted to go toward the activity.

Mr. Nyland: When the body is not engaged, just a simple activity is enough. It doesn't have to require much energy. It is just a matter that it is moving. Because if the body is absolutely quiet, 'I' if it exists has no interest. Life in the body has to be expressed, because life is that what is of interest to 'I'. But life has to become manifest ... because otherwise 'I' has no interest when the life in oneself is not active. So for that reason the body has to become active. But, *slightly*

active. Because it is a change between that what stands still and that what moves, so it can move very little, even this is enough [gestures with his hand].

Richard: Thank you.

Mr. Nyland: You understand it?

Richard: Yes.

Betty Greenwald: Mr. Nyland?

Mr. Nyland: Yah.

Betty: Mr. Nyland, it's Betty.

Mr. Nyland: Who?

Betty: Betty.

Mr. Nyland: Betty, yes.

Betty: I had a very unusual sort of experience on Saturday. Um, circumstances on Friday night ended up that I slept about two hours, and I was planning to go to the Barn Saturday morning. And at 6:30, when I would get up to come to get ready to go, I woke up and my first reaction was: "Oh. Well, I've only slept for two hours, how are you ever going to get through the day." And then something happened to me. I really wanted to be up. I didn't want to go back to sleep and I didn't want that to happen, and I said I want to be up and I tried to bring something present to me, to make me ... to have more presence to myself. And I was up and the tiredness wasn't there, and I went through the whole day without being tired. And if a wave of tiredness might try to creep in, I would just say "I don't want it," and I tried to bring something present to myself and I was up. And that day I went to the Pottery and I went in and I was trying to make something. And usually I look all around and I think and I look at everything around me, and I say "What do I want to make or create..."

Mr. Nyland: Now, be careful, Betty.

Betty: No, I mean the thing I create...

Mr. Nyland: We want to stick to...

Betty: Yah.

Mr. Nyland: ...what is important. So far, you see, the beginning of the day—making up one's mind or whatever it may be that made you get out of bed, whatever that realization was or even the thought that you want something to be present to you—all is in the right direction, but when you start to philosophize about it, then I am afraid it isn't.

Betty: Well...

Mr. Nyland: Because then it becomes simply a matter of a determination that you want to do that, and unconsciously we can be very strong about that persisting.

Betty: Well, this is part of my question, and that is that, um, the whole day ... I won't get into the rest of the things I was going to describe, but the whole day was definitely a turning point in what I understood was the possibility for, um, well, what I call an 'I' for me seemed like. But it was just a turning point in the possibilities of what ... of Will. Of Will, and I ... I wasn't...

Mr. Nyland: No, I wouldn't call it 'Will.' You can have a determination as the result of an experience which makes you wish more to Work, but you have to indicate still ... because I'm going to ask you: Where were you, during all that time, as far as Impartiality is concerned.

Betty: I had ... the experience I had early in the morning...

Mr. Nyland: That I can grant, but...

Betty: ...I was definitely, um...

Mr. Nyland: Yah, maybe.

Betty: ...an effort, a Work effort, and ... and...

Mr. Nyland: No, it was not a Work effort. I think it was a realization which happened to come to you. But whatever produced the thought of wanting something to be present; it may be true and it may not be true, because it may just be a repetition of a thought that happens to be there. I still want to know how much did you see of yourself, Impartially. That is the crux of the matter.

Work has certain results. It is not just that I know that I make an attempt, and it is not always that I know that something exists like 'I', and, as a result of that I must be Working. It is much more definite. It is an addition to that what I call 'knowledge' of myself, where the facts are truthful and completely, sometimes we say, 'absolute; and unless that kind of information reaches me as facts about myself and having that kind of a quality of being Impartial and sometimes I even say it has to go through the 'eye of the needle' of Simultaneity ... but when that is not there and I don't have a realization afterwards that I have seen myself quite Objectively at times during the day, I've had a very good experience and useful and it can give me certain thoughts about Work that I ought to or even I can consider it a turning point, but I have to judge it from the standpoint of Objectivity—how much of me at that time was really Conscious, let alone, even, Conscientious in my activities and whatever I did. And all such things are results of Work on myself, and if I don't have that during the day then my day, as far as Conscious effort is

concerned I call it 'lost.'

Betty: Well, the reason I wanted to ask about it was because it was very different than my ordinary approach...

Mr. Nyland: That I believe.

Betty: ...or my usual approach...

Mr. Nyland: That I believe.

Betty: ...and even though I didn't, like, at any point ... other than the wish to bring something present to myself, I didn't at any point during that day, like, say "Well, now I wish to make a Work attempt,"...

Mr. Nyland: Yes.

Betty: ...yet,...

Mr. Nyland: But that is what I am saying, Betty.

Betty: Yah.

Mr. Nyland: That wasn't there. It was there in the morning, and I'm not quibbling about that. But when you started the description of the day, I can understand the day will be different... But if I am a nurse and there is a sick person and there is suffering, I don't sleep, I am there ... and the next day I'm there because I have an aim to help that person. It's a different affair but it's unconscious, so such things do exist in ordinary life. I may have to make a deadline for certain things that have to be ready and I work during the whole night and day; I don't get tired because I know there is a deadline, and I'm definitely capable of doing such things unconsciously. So you must be careful in wanting to describe it. It's right that you have an experience of a certain kind, but then you cannot attach it to a realization during the whole day, because it wasn't there. Work wasn't there.

Betty: Well, um ... no, I understand exactly what you're talking about...

Mr. Nyland: Okay.

Betty: ...but the other part of the question was that from ... from this ... from this experience, like, something unusual happened to me; not in terms of a Work experience, but in ability to ... I don't know how exactly how to phrase it. It's like I heard you say at a few meetings back—something to someone about establishing a relationship with yourself—and something happened during that day where I really felt, from this attempt or attitude, that for the first time I was really establishing a relationship with myself.

Mr. Nyland: That's good, Betty—that can be, of course. One can have a thought or a feeling as a result of any kind of experience; or during a whole day of having certain experiences one after the other, that certain things happen in one and you have a different kind of a viewpoint which may take place or have a relation to the possibility of inner life, or that what may be as memory you remember and you compare it with an experience you have, then, that you then, as I say, 'experience.' It's quite right...

Betty: And the other part I wanted to...

Mr. Nyland: But, no more. There is no other part to it, Betty. Because now you keep on talking, and it has nothing to do with Work anymore. I think I have explained enough about it.

Betty: I just ... I just ... If I can just ask this one more thing.

Mr. Nyland: [mumbles, mimics her, laughter]

Betty: It's very small. It's short, and I just want to get it clear for myself.

Mr. Nyland: All right.

Betty: And that is, do these things happen from having made Work attempts, or are they just ordinary—these realizations.

Mr. Nyland: No, I think they are a result of Work attempts in the past, sometimes even just as an attempt without any particular success or a realization of any kind of a result. But I think it depends on the attitude that one has towards oneself with the sincerity of a wish that one wants to grow up or understand more.

Now, that I think puts a person in a certain place for oneself in which he becomes more open to the possibilities of being affected also by currents which are outside of him. Because that I must believe in—that there are certain influences from the outside world which are not of this Earth. And sometimes of course I know that astrologically, but also that there is a certain atmosphere perhaps that exists surrounding the Earth which contains information or some form of energy which is not of this Earth but belongs to, let's call it our 'solar system' or maybe even further than that, that it is possible that a person at a certain time is under that kind of an influence—and, many times when the influence may be there, many people are not under the influence because they are closed. Now, as a result of Work and attempts I do make which are in the direction of ultimately going to the Sun or becoming a Conscious Man, I have a certain openness which I don't have in ordinary life when I'm asleep, and, because of that I'm more susceptible to receive such energy because, you might say I have been 'looking' for it. Even if it

is not to my own credit as a result of what attempt I have made, I am affected by such thoughts or feelings.

I call them—that—a 'current' in general, or 'energy' in general which then starts to affect me because I happen to be open to it, but how much of one, how much of the other, one doesn't know. You see, it is all of a sudden like a streak of lightning that happens. It is something that is like blue sky, and I don't know how much. I start to measure it and hoping that I could define it as something that is useful for this and that, but I don't really know. Even if I look at the sky at the present time, it is a little bit of blue I say "Is it enough for a whole day." I don't know it but the fact remains that I am affected, that I find myself in a certain enlightened or lifted-up state, and, for that I say one becomes grateful.

All right?

Betty: Thank you.

Dotty Joos: Mr. Nyland?

Mr. Nyland: Yah?

Dotty: I wanted to ask a question about Benevolence.

Mr. Nyland: Who?

Dotty: Benevolence.

Mr. Nyland: The Netherlands? [Laughter] Benevolent. 'Benevolence,' you said?

Dotty: Yes.

Mr. Nyland: Yes.

Dotty: I had ... was in a state in which I would say that one should not Work, and I was rescued from it. It was in the state of negativity and I remembered what you had said about being as if little 'I' could look over your shoulder, and I wished for that. And there was ... it wasn't as I am ordinarily when I make a Work attempt, but it was as if there was a moment and what happened: There could not be any negativity in that moment...

Mr. Nyland: No, I think it's right.

Dotty: ...and then I was able to Work.

Mr. Nyland: Yah, it's right. You know the saying of the Salvation Army: "A Man may be down but he's never out." In great states of negativity, it doesn't mean that I'm hundred percent, uh, unattached ... or untouchable. It's always possible that at certain times configurations in a person do not belong to that what is a general expression in the form of a manifestation. There are many

parts of one that sometimes don't play a part at all; and that what is a negative state may simply engage the surface of my physical body, a little bit of feeling and perhaps a lot of ... lot of thought, but there is always the chance that something can penetrate at a certain time, and if that thought—for instance, of a little 'I' looking over your shoulder—has a certain impact because it may have at that time fortunately just touched something that is really essential and even sometimes more than that, that is enough to produce the possibility that if anything could take place, that little ray of light will give light.

I have mentioned, every once in a while, that the difference between darkness and light itself: that light is a substance and the darkness is an absence of that substance; so that the little ray of light makes light but a little bit of darkness in light does not make darkness, and there is a quality of that kind of life existing which sometimes can correspond to life within oneself regardless of the state of negativity which, I say, is mostly a superficial expression. It's very seldom negativity goes down, even, to essential qualities. You may at times—when you are very, very angry, really—that it wells up from something way inside, but for one thing negativity never touches your essential essence.

And so it's quite right, and when it does happen it's *not* a question, then, that you didn't want to Work. You could have Worked then at that time only to the extent ... to the extent that there was that little quantity of, let's call it 'good' energy that helped you, so it doesn't contradict it. We talked ... we talk about negative states in which energy is used up by such negativity and that then there is very little available for anything else, but if by chance the thought happens to come, or that kind of a feeling, and you don't know where it came from, it may act as a saving grace.

The only thing is: Don't look for it, it most likely was accidental.

Dotty: But, it was able to happen again.

Mr. Nyland: Certainly. It can be helpful. I think it's good, but don't look for it.

Dotty: I want to.

Mr. Nyland: You can, but you must not look for it in the direction of that kind of a manifestation. Look for the possibility of Consciousness. Look for the possibility of Conscience. Look for the possibility of an Awakened state. Look for Objectivity—whatever you mean by that—without defining it but something non-subjective. Look for God, and not for Man. All of that are un ... not definable, but they definitely are concepts that one can believe in, even in 'as-if' existing.

The reality of that what you wish as an imagination can help you a great deal to give you strength. With that strength and acting, then, in accordance with that what you believe to be real, something of reality will start to exist. The product of minus times minus is plus, it is really *that* what is meant: The negation of the impossibility makes things possible.

All right?

Paul Sengir: Mr. Nyland?

Mr. Nyland: Yah?

Paul: It's Paul Sengir.

Mr. Nyland: Yes, Paul.

Paul: I'd like to clarify an experience that I had. Uh, I was trying to Work over a period of maybe a half an hour, and as I was trying to Work an experience started to—I don't know—of being ... what happened was that the experience of me existing was different, and my body existing was not connected with me but yet my mind was still trying to Work or trying to make an attempt. And it was something that accrued over a period of this half hour. And...

Mr. Nyland: What was it. A certain looseness, freedom from your body?

Paul: It was, my body existed ... I was standing fairly still and my body existed. The sense I had of my body was not, uh, not my mind ... not with my mind or with my feelings. It was as if my body existed separate from what was going on, and...

Mr. Nyland: Yah, but...

Paul: ...I was still engaged in trying to Work.

Mr. Nyland: Well, what was engaged in trying to Work, then.

Paul: I think my mind.

Mr. Nyland: But was there in your mind, then, that form of Objectivity?

Paul: That's what confuses me—that the... I was trying to Work by 'as-if.' I was trying to be 'as-if' I was being Observed and trying to give what I could, in the form of a wish that I had, to what could Awaken in me. And...

Mr. Nyland: You see, Paul, when you try to create something that becomes Observant of yourself, then of course it can happen that something actually is separating off, or you make even yourself believe as if it is separated from you. Particularly when you want to emphasize the question of Objectivity, you start sometimes to think that it is not even part of you but it is outside of you; which of course is not true and it never happens because we have no ... no

responsibility over the atmosphere around us so it still is part of me, but nevertheless I have an experience if there is a kind of a separation between that what starts to function as 'I' and the rest of myself.

Now, when the emphasis is on 'I', then you say 'I' is separated. But the emphasis can also be on the body; and you say the body is separated and at the same time this kind of an 'I' can continue to become Observant ... or remain Observant of the body as it is functioning, and *that* could then give you definitely an impression of the body as separate from yourself. It depends where the emphasis is. At the same time, I also think that this continued wish for wanting to Work with the different things that take place as a new kind of experience, will engage you very much so that there is very little energy for the formation of the continuation and the creation, even, of 'I' itself. So I start to question these things. Because it may be, as a starting point, that there is even that separation and an Objective Awareness of myself functioning in a certain way; but as soon as something unusual starts my mind is quite ready to try to interpret it, and whenever that happens I am afraid that so much energy goes into there and that kind of a thought or even that kind of a feeling, that there is very little left of this Objective faculty.

Paul: That ... the experience for me of that, wasn't that. Over that half hour that my body existed, there was at a certain point...

Mr. Nyland: I didn't mean even the half hour. I think it can already disappear after half a minute.

Paul: That's right. I noticed it—that that was true—but what I don't understand is that my mind kept ... my mind and my feelings were trying to Work, and that this was noticed—that my ... as if my body was there differently.

Mr. Nyland: But, it is quite all right. Because that what wants to take place in your mind and your feeling, has nothing to do with your body. It has to do with making room for an 'I' in your brain and it has to do with a wish of your feeling, and both organs can function at such a time independently of your body itself. Even if there is a body that contains them, the rest of the body has no particular influence on your desire or in the creation of 'I', and as long as the body still exists it can still remain an object for Observation.

But I think that takes place in the beginning, and then very soon when something unusual happens, as I say I keep on ... I will start to think about it, and then my attempt for Work is gone. Although I will have a recollection of it and during the half hour I still have that kind of an

experience if it still exists, but it is a shadow, it is not a reality anymore. Something, you see, that projects itself in memory will have a lasting effect as far as the memory is concerned, but it is already separated from the reality of the original experience.

You understand what I mean.

Paul: I don't... I don't... It doesn't seem as if my experience was like that. It wasn't something ... I wasn't successful in the attempt to do that...

Mr. Nyland: No, no.

Paul: ...and Work...

Mr. Nyland: It was a result --[inaudible]...

Paul: ...and it was only after an extended period that *that* struck me like that. And...

Mr. Nyland: Yah, I believe that. But that is why I say that sometimes then the memory of that what has happened seems still real enough to assume perhaps that it exists, and in all probability it doesn't exist. But the memory is all right and the experience is all right, and it is something that one can be grateful for.

Paul: I was.

Mr. Nyland: The original attempt can be classified as Work, the result over half an hour I call a byproduct.

Paul: See, what I'm curious about: Is that attempt in the right direction, then.

Mr. Nyland: I think so, but don't get stuck on the thought or the feeling about it. Even leaving it ... letting it be a continuation for half an hour; I think under the influence of the first impact, when one sees that certain things go back again into unconsciousness, I believe there is enough energy to make a second attempt and a third and a fourth during that time. So from that standpoint I think it's a little bit of a loss, although it may help you later on: remembering that you had that experience, that perhaps then you can be encouraged to want to Work.

For me, the question of Work is many times, stitch, stitch, stitch, one thing after another, after another, after another, after another ... I don't ... and I cannot look for any continuation because there is so much of a junk in my unconscious state that prevents me and prevents anything that is Conscious, anything that is Objective to continue to live. But it can be started each time. It's like starting a motor or an engine: The engine is not as yet capable of continuing, but I can start it each time with a starter motor.

The wish for wanting to Work is like a starting motor starting certain machinery to go; and

it can at certain times just catch and then it goes, but there is not enough gasoline to continue with it, so I have to start it again and I make ... and I must rely much more on the continuation of such small attempts instead of hoping for some attempt which lasts for some time.

Paul: It wasn't one attempt, it was a series of attempts.

Mr. Nyland: Okay, Paul, whatever it was. I... I'm only talking about what you said as something beginning and then lasting for half an hour or... It... Undoubtedly it was a very good state, and if you want to know if it's the right direction, the answer is "Yes."

Paul: Thank you.

Mr. Nyland: All right.

Jerry Weser: Mr. Nyland?

Mr. Nyland: Yah.

Jerry Weser: My name is Jerry Weser.

Mr. Nyland: Jerry who?

Jerry: Weser. I'm fairly new. I came here this past...

Mr. Nyland: The name is new.

Jerry: I came here this past month.

Mr. Nyland: All right. What is the question.

Jerry: There are ... there are ... most of the times I don't know if I am really up against it like I hear in questions here, and I feel like ... I'm wondering if I should strive to push myself to get to a point where I am up against it, where I feel like I really have to fight for something.

Mr. Nyland: I think the question of being up against it is quite automatic if there is a possibility of a wish within oneself for the growth of certain things which have not grown up as yet. If one leaves different things the way they are, naturally you're never up against it than only in ordinary life, and I hope that one is clever enough to avoid and to overcome them.

To force yourself to be up against it, you don't even know what you want to have to be up against. In what direction would you want to become that way. It's quite a different thing. It is really, I look for something that I feel ought to have been there and never was formed. And I can blame Mother Nature for that—whatever the conditions of the Earth were—but I certainly find myself as if some injustice is done to me, that I have not continued to grow like I expected I could have become if I were a Man and could live on Earth forever and ever. In that way you might say I'm 'up against' understanding the reason why I have stopped growing.

But for that I must be sure that I really have stopped growing, and that there is a potentiality of growing up further. I think you will be up against many of such concepts still, and I think you have to look at it not as something that you ought to do. There is more than enough at the present time about which something in you could become Aware, and start with that kind of Work first. Don't lose yourself as yet in all kind of theoretical questions. Because it ... it is theory. You should grow, *what*. There's nothing. You're unconscious—that's all—and you want to Wake Up; also if that is right and you make an attempt, then do whatever is prescribed, see if you can.

Jerry: Thank you.

Mr. Nyland: Okay.

So, what next. How can you make yourself useful for others: By asking a question that concerns you.

Ah, it's already the end. I always think, when the end comes, how now will I put on the finishing touch. You know, it is like I am writing a scroll, and just at the end of the paper there is the last letter; and with a beautiful circling around—and there ellipse and an embellishment—there it is, and then there comes the final stop.

The stop is always, "I wish you a good week." But, I wish much more for you: That you are alive, and I wish very much that when you are alive and you come into this room, that you don't fall dead. That there is something that stays alive regarding Work. That you feel you have to do something about yourself. That you really come here with an intention of finding out. That you really say to yourself "I wish to Work, I want to find out what-is-what with me." What is wrong with my development, why in God's name was I stopped growing. Did I stop, how come that Mother Nature has that kind of an effect on...

Tape runs off